

Num 4-21 to 7-89 Torah Reading - Parshat Naso
English version to be sung to the Torah tropes by Len Fellman

4:21 Then spoke YHWH to Moses, saying:

22 [You must take up] [a count of the heads] of the children of Gershon, (also them), by the house of their fathers, by their families.

23 [From the age] of thirty years and higher, [up until] age fifty years, you must count them,
[all who would come] to serve in the work-force, to perform service, in the Tent of Meeting.

24 This is the service of the families of the Gershonites: to do maintenance and carrying.

25 They shall carry the curtains of the *mishkan* (tabernacle) and of the Tent of Meeting, [its covering],
[and also the covering] of leather that is over it—on top,

[and the drape that screens] the entrance of the Tent of Meeting,

26 [and in addition] the hangings of the courtyard, [and the other screen] | [that is at the entrance] | to the gate [of the enclosure]
that surrounds the tabernacle and the altar, all around, as well as [their supporting cords], [all the implements] for their maintenance,
whatever [that there may be] [that needs to be done] [in relation to them], [this they must do].

27 [Acting on orders] from Aaron and his sons, [it shall be done], [all the tasks] of the children of Gershon,
[all of their carrying-chores], all of their service. Make them accountable for their conduct in all [the things that they carry].

28 Thus [are the serving-tasks] [assigned to the families] of the children of Gershon in the Tent of Meeting.
[They shall attend to them], supervised by Ithamar, [son of Aaron] the *cohen*.

29 [As for the sons] of Merari, by their families, by the house of their fathers, you shall count them.

30 [From the age] of thirty years and upwards, [up until] age fifty years, [you shall count them]:
all who come to the army [to do the work]—the service of the Tent of Meeting.

31 Now this is their duty of carrying, as all their service, in the Tent of Meeting: the frames of the *mishkan*, its bars, its columns, and its bases,

32 [and the columns] of the court all around, [the bases for them] and their pegs and [their guy ropes],

[for all of their implements] and [for all of their work]. [And by name] [you shall list them]: the items that it is their task to carry.

4:33 [This then] [is the work] of the families of the sons of Merari, for all of their service, in the Tent of Meeting, at the hand of Ithamar, [son of Aaron] the *cohen*.

34 [They made a reckoning]: Moses [together with Aaron] and the chieftains of the community—[they counted the sons] of Kehoth [by their families], by the house of their fathers,

35 from age thirty years and upwards, [up to] [age fifty] years—all who came into the army—to the work in the Tent of Meeting.

36 They were, in number by their families, [two thousand] seven hundred and fifty (2750).

37 This is the reckoning of the families of the Kehothites, [all who worked] in the Tent of Meeting, that was recorded by Moses and Aaron [end aliyah] at the command of YHWH [by the hand of Moses].

38 The reckoning of the sons of Gershon by their families, by the house of their fathers,

39 from age thirty years and upwards, [up to] [age fifty] years—all who came into the army—to the work in the Tent of Meeting.

40 They were, in number by their families, [two thousand] six hundred and thirty (2630).

41 Thus [was the reckoning] of the families of the sons of Gershon, all who served in the Tent of Meeting, [who were recorded]—[counted by Moses] and Aaron, at the command of YHWH.

42 [And the reckoning] of the families of the sons of Merari, by their families, by the house of their fathers,

43 from age thirty years and upwards, [up to] [age fifty] years—all who came into the army—to the work in the Tent of Meeting.

44 They were, in number by their families, three thousand two hundred (3200).

45 This is the reckoning of the families of the sons of Merari,

[that had been] recorded by Moses and Aaron at the command of YHWH [by the hand of Moses].

46 [All of the reckonings]—[all those] [that were counted] by Moses [together with Aaron] and the chieftains of Israel—of the Levites, by their families, by the house of their fathers,

47 from age thirty years and upwards, [up to] age fifty years—

[each one who came] to toil [in the work] [of his assigned service], the work of carrying in the Tent of Meeting.

48 And this was their number: eight thousand five hundred and eighty (8580).

4:49 By the command of YHWH [they counted] them by the hand of Moses: each [and every man],
[according to his work] [and what he would carry]—[his appointed task] [end aliyah] as commanded by YHWH to Moses.

5:1 Then spoke YHWH to Moses, saying:

2 [You must command] *B'nei Yisrael* [to send out] from the camp [all who have skin blanch] (*tsaru'a* or *tsara'at*) [or a male discharge] (*zav*)
and all who are *tamei* (defiled) [by a dead person].

3 Whether male or female [you must send them off]—outside the camp [you will send them],
[that they do not] defile their camps in which I do dwell among them.

4 [And they did this]—*B'nei Yisrael*—they [sent them] outside the camp,
just as [it was told] by YHWH to Moses, so it was done [by *B'nei Yisrael*].

5 Then spoke YHWH to Moses, saying:

6 [You must speak as follows] to the children of Israel. [If a man] [or a woman] should commit any of the sins of (*or: against*) a human,
thus breaking faith with YHWH, [he thus incurs guilt], that person.

7 [Then they must confess] [their transgression] that they have committed,
[and pay back] for their guilt in its principal, [with the fifth of it] added to it, [and give it to] the person that they have wronged.

8 If there is not for that person a redeemer (*i.e. a relative, in the event of the person's death*), [to pay back] the guilt-payment [to him],
the restitution must go to YHWH, through the priest, [this in addition] [to the ram] of atonement which effects purgation for him.

9 [Every contribution] [of all the holy things] [of *B'nei Yisrael*] that they present to the priest—to him it belongs.

10 For each man, his holy offerings shall be his own, [but for every man], [end aliyah] what he gives to the priest, to the priest it belongs.

11 Then spoke YHWH to Moses, saying:

12 Speak to the children of Israel, and say this to them:

[If there is a man] for whom [there went off] his wife, she being false to him, breaking faith,

13 [and there should lie] a man [with her carnally], [with an emission of seed], and it was hidden from the eyes of her husband;
she concealed herself, being *tamei*, and witnesses there were none [against her], [and she herself] was not apprehended

(*alt. reading: was not forced*).

5:14 And there comes [over him] [a spirit of jealousy]; he is jealous for his wife, she being *tamei*,
or there comes [over him] [a spirit of jealousy], and he is jealous for his wife, she being NOT *tamei*,
15 [Then he shall bring]—the man [shall bring his wife] [to the *cohen*], and bring her offering [along with her]:
a tenth of an ephah, of flour made from barley. He must not pour upon it [any oil], [and he shall not] [put upon it] frankincense,
[since a grain offering] (a *minchah*) of jealousy [is what it is]: a *minchah* of remembrance; a reminder of guilt.
16 She will be brought forward by the priest, who will have her stand before YHWH.
17 [And he shall take]—[the priest will take up] some water that is sanctified, [in a bowl made of clay],
[and he will take some earth] [that he will] [pick up] from the floor of the *mishkan*: the priest will take it, and put it into the water.
18 [He will have her stand]—the priest [will make to stand the woman] before YHWH [and loosen the hair] of the head of the woman,
and place [in her palms] [the offering]: the *minchah* of remembrance—a *minchah* of jealousy, it is.
[And in the hand] of the priest [is to be] the water of bitterness [that brings curses].
19 He will have her swear—[the priest put her on oath]—and say to the woman,
“[If there has not] slept a man [with you], [and if you] [have not strayed], becoming *tamei* against your husband,
[then you will be cleared] [by the waters] that are bitter and besetting*, [that are here before you].” *The words “bitter and besetting” were used
20 [But as for you], if [in fact you have strayed] from your husband, becoming *tamei*: by Robert Alter to create an alliterative effect mimicking the Hebrew
if there made a man in you his emission, [someone other] than your husband,”
21 [He will make her swear]—the priest [will put upon the woman] [this oath of cursing]: [thus will say] the priest to the woman,
”May you be [given up] [by YHWH] for a curse and cause for an oath in the midst of your people.
[May it be] [that YHWH] makes [your thigh to sag] [and makes your belly] to swell,
22 [and may they enter your body]: the waters of cursing [that are here], [into your bowels], to swell the belly, [and make sag] the thigh.”
[Then must say the woman]: “amen | amen”.
23 [And it will be written down]: the imprecations [that we just heard] by the priest, on a scroll. [He will rub them] in the waters of bitterness.
24 [And made to drink] by the woman will be the waters, bitter and besetting. They will [come into her]: the waters besetting and bitter.

5:25 [Then will take] the priest from the hand of the woman the *minchah* offering of jealousy,.
 [He will raise up] the *minchah* before YHWH and bring it forward to the altar.
 26 [Then will scoop up] the priest [some of the *minchah*] [as a reminder portion] (*azkaratah*), [and turn it into smoke] on the altar,
 [and after that] make her drink—have the woman drink the water.
 27 [After having] [her drink the water], [then it will be]: [if she has become *tamei*], having betrayed—[broken faith with]—her husband,
 'it will enter her body—the water that is bitter and besetting, [making to swell] her belly and to sag her thigh,
 [and she will become]—[the woman will be] as a curse, among her people.
 28 [But if she has not been] defiled—the woman—if pure [she should be], she is cleared, and shall conceive seed.
 29 This is the teaching on jealousy, [for when there] [should stray] [a woman from under] the authority of her husband, [becoming *tamei*],
 30 or [when there is a man] of whom there should [come over him] a rush of jealousy—he is jealous for his wife,
 [and made to stand] is the woman before YHWH, [and there is done] to her by the *cohen* the whole procedure [of which we just heard].
 31 Then clear shall be the man of any sin, [but as for] the woman, she will bear her iniquity.

6:1 Then spoke YHWH to Moses, saying:

2 Speak to the children of Israel, [and say this] to them,
 “A man [or a woman]—[when one sets oneself] apart, by vowing a vow of a *nazirite*, [to consecrate oneself] to YHWH,
 3 from wine [or any strong drink] [one must separate], [even vinegar] [made from wine], or vinegar from liquor, one must not drink.
 Any juice made from grapes one [must not drink]; [the grapes themselves] whether fresh or dried—one must not eat them.
 4 All the days as a *nazirite*, [from any product]—one that is made from the vine [of the wine grape],
 [whether made from the seeds], [or made from the skin], must not be eaten.
 5 [For all the days] of his vow of a *nazirite*, a razor [will not pass over] his head
 'until are fulfilled the days [of setting himself apart] for YHWH: holy he shall be; it shall grow loose—the hair on his head.
 6 During the days of his setting himself apart for YHWH to a *nefesh* (person) that is dead, he shall not come.
 7 For his father [and for his mother], for his brother and for his sister: he shall not be *tamei* (defiled) for them, [when they die],
 [because indeed] the crown of his God [is on his head].

6:8 For all the days [he is a nazirite], holy he is to YHWH.

9 [If one has died]—[someone dead] is nearby—all of a sudden, making *tamei* his nazirite head, [he shall shave] his head on the day of his purification. On the seventh day, [he shall shave it].

10 Then [on day number eight] he will bring two turtledoves or two young pigeons, [and present them to the priest] at the entrance to the Tent of Meeting.

11 Then [the priest shall prepare] one as a *chattat* (sin offering), and one as an *olah* (burnt offering), and atone [for him], in that he has sinned over a *nefesh*. He shall re-consecrate his head on the day that this happens.

12 [He shall keep apart] for YHWH for the days he is a nazirite, [and he shall bring] a lamb in its first year [for a guilt offering]. The days—[his first days]—[are as if fallen away], [since now *tamei*] [is his nazirite state].

13 Here is the instruction for the nazirite:

[on the day] [that is fulfilled] the days he is a nazirite, brought [he must be] to the entrance of the Tent of Meeting.

14 [He shall bring forth] his offering [and present it to YHWH]: [a male lamb] [in its first year], [wholly sound]—just one—as an *olah*, and a ewe—[one ewe lamb]—[in its first year], wholly sound, as a *chattat*, and a ram—one, wholly sound—[as an offering of well-being].

15 And a basket [filled with flatbread] made of flour finely ground, cakes [mixed with oil], wafers of *matzah* (flatbread) that are coated with oil, [with their meal offerings] and libation.

16 They will be brought by the priest before YHWH, who will prepare the *chattat* and the *olah*.

17 [As for the ram]: [he will prepare it] as a sacrifice of well-being to YHWH [along with] the basket of flatbread. Also offered by the priest will be the *minchah* (meal offering) and the libation.

18 Then will shave the nazirite—at the entrance to the Tent of Meeting—his hair, that is consecrated.

[Then he shall take] the locks of hair that are consecrated, [and put it on the fire] that is under the sacrifice of well-being.

19 Then shall take the priest the shoulder [that has been cooked]—[the shoulder of the ram]—a cake of *matzah*—[take one cake]—[from the basket], and a wafer of *matzah*—take one, [and place them] on the palms of the nazirite after he has shaved his crown.

20 [They shall be lifted]—[raised up] the priest [as a wave offering] before YHWH. Holy it is to the *cohen*, [along with] the breast [of the wave offering], [and along with] the thigh of the donation. [Only after this] may drink the nazirite wine.

6:21 This [is the instruction] [for the nazirite] —one who [makes a vow]: an offering to YHWH [for being a nazirite], besides [what he may attain] by his hand (*i.e.* what his means allow). According to his vow that [he has made], thus shall he do, beyond the law of the nazirite.

22 Then spoke YHWH to Moses, as follows.

23 Speak to Aaron and his sons, saying: This is how you will bless the children of Israel. Say this to them:

24 May YHWH bless you and keep you.

25 [May a light] [from YHWH] | —[from God's holy face] [shine upon you], bestowing grace.

26 [May God lift his face]: [may YHWH] | lift [His face toward you], and grant you peace.

27 They will thus place My name on *B'nei Yisrael*, [end aliyah] and I [will give them my blessing].

7:1 [And it happened] [on the day] [when completed by Moses] [was the setting up] [of the *mishkan*] (tabernacle), he then anointed it and consecrated it [and all its furnishings], and the altar and all its implements. [He anointed them] and consecrated them.

2 [Then offerings were brought forward] by the chieftains of Israel, [who were the heads] of their fathers' houses.

[They were] the chieftains of the tribes. It was they who stood over the reckoning.

3 They set this offering before YHWH, [six wagons] for transport as well as twelve oxen—[there being one wagon] for every two chieftains, and an ox [for each one], and they presented them in front of the tabernacle.

4 Then spoke YHWH to Moses, saying,

5 “[Accept these] from them: [they will be used] [for the work] in the service of the Tent of Meeting. [And you shall] [give them] to the Levites, [to each man] according to his work.”

6 And so [took Moses] the wagons and the oxen, and gave them to the Levites.

7 [And of these he took] | two [of the wagons] and four [of the oxen] [and gave them] to the sons of Gershon, according to their work.

8 [And then he took] | the four [remaining wagons] and the eight [remaining oxen] [and gave them] to the sons of Merari, according to their service, [it being in the hand] of Ithamar, [son of Aaron] the *cohen*.

9 To the sons of Kehoth, he did not [give any], [since the work] [of the holy things] [was their task]: [on their shoulders], they did carry.

10 [And brought forward] [by the chieftains was this]: [their offering] for the dedication of the sanctuary on the day they anointed it.

[Thus they brought forward]—[the chieftains presented]—their offering before the altar.

7:11 Then said YHWH to Moses, “A chieftain—just one, [on one day], and a chieftain—just one, [on the next day]: [that one will come forward] [to make his offering] [for the dedication] of the altar.

12 [And so it was] [that the one who brought forward]—on the first day—his offering was Nachshon son of Aminadav, from the tribe of Judah.

13 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

14 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

15 And a bull—[he brought one], [a young one from the herd], [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

16 And a goat—he brought one, for a *chattat* (sin offering).

17 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Nachshon [son of Aminadav].

18 On day the second—[was the offering] of Nethanel son of Tzuar, chieftain of Issachar.

19 He brought forth this offering: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

20 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

21 And a bull—[he brought one], [a young one from the herd], [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

22 And a goat—he brought one, for a *chattat* (sin offering).

23 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Nethanel [son of Tzuar].

7:24 On day the third—the chieftain of the sons of Zebulun, Elizav son of Chelon.
 25 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels];
 a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.
 [As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].
 26 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.
 27 And a bull—[he brought one], [a young one from the herd],
 [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].
 28 And a goat—he brought one, for a *chattat* (sin offering).
 29 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five,
 and of lambs in their first year—[he brought five]. [All this comprised] the offering of Eliav [son of Chelon].
 30 On day the fourth—the chieftain of the sons of Reuben, Elitzur [son of Shedey-ur].
 31 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels];
 a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.
 [As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].
 32 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.
 33 And a bull—[he brought one], [a young one from the herd],
 [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].
 34 And a goat—he brought one, for a *chattat* (sin offering).
 35 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five,
 and of lambs in their first year—[he brought five]. [All this comprised] the offering of Elitzur [son of Shedey-ur].
 36 On day the fifth—the chieftain of the sons of Simeon, Shelumiel [son of Tzuri-shaddai].
 37 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels];
 a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.
 [As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

7:38 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

39 And a bull—[he brought one], [a young one from the herd],
[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

40 And a goat—he brought one, for a *chattat* (sin offering).

41 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five,
and of lambs in their first year—[he brought five]. [All this comprised] [end aliyah] the offering of Shelumiel, [son of Tzuri-shaddai].

42 On day the sixth—the chieftain of the sons of Gad, Elyassaf son of Deuel.

43 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels];
a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.
[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

44 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

45 And a bull—[he brought one], [a young one from the herd],
[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

46 And a goat—he brought one, for a *chattat* (sin offering).

47 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five,
and of lambs in their first year—[he brought five]. [All this comprised] the offering of Elyassaf son of Deuel.

48 On day the seventh—the chieftain of the sons of Ephraim, Elishama son of Amihud.

49 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels];
a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.
[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

50 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

51 And a bull—[he brought one], [a young one from the herd],
[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

52 And a goat—he brought one, for a *chattat* (sin offering).

7:53 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Elishama son of Amihud.

54 On day the eighth—the chieftain of the sons of Menassah, Gamliel [son of Padah-tzur].

55 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

56 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

57 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

58 And a goat—he brought one, for a *chattat* (sin offering).

59 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Gamliel [son of Padah-tzur].

60 On day the ninth—the chieftain of the sons of Benjamin, Avidan [son of Gid-oni].

61 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

62 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

63 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

64 And a goat—he brought one, for a *chattat* (sin offering).

65 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Avidan [son of Gid-oni].

7:66 On day the tenth—the chieftain of the sons of Dan, Achiezer [son of Ami-shaddai].

67 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

68 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

69 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

70 And a goat—he brought one, for a *chattat* (sin offering).

71 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] [end aliyah] the offering of Achiezer [son of Ami-shaddai].

72 [On the eleventh day]—[the one and tenth] day—the chieftain of the sons of Asher, Pagiel son of Akhran.

73 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

74 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

75 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

76 And a goat—he brought one, for a *chattat* (sin offering).

77 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five]. [All this comprised] the offering of Pagiel son of Akhran.

78 [On the twelfth day]—[the two and tenth] day—the chieftain of the sons of Naphtali, Achira son of Eynan.

79 [His offering was this]: [a bowl of silver]—[he brought one]: a total of thirty [and one hundred] [was its weight in shekels]; a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

7:80 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

81 And a bull—[he brought one], [a young one from the herd],
[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

82 And a goat—he brought one, for a *chattat* (sin offering).

83 [And for the offering] [of well-being], he brought [two oxen]. Of rams [he brought five], of he-goats—five,
and of lambs in their first year—[he brought five]. [All this comprised] the offering of Achira son of Eynan.

84 [This then was the offering] | [for the dedication] [of the altar] on the day [that they anointed it]—[the offering from] the chieftains of Israel:
bowls made of silver—two [and ten (*that is*, twelve)], [basins of silver]—there were twelve, ladles of gold—there were twelve.

85 [There being thirty] [and one hundred] [for a bowl]—[for each one], made of silver, and seventy for a basin—[for each one].
All the silver for the implements was two thousand four hundred (2400), by the shekel of the sanctuary.

86 And ladles of gold, [there were twelve], filled with incense, [each weighing ten]—[ten shekels was the weight],
[for each ladle], in shekels of the sanctuary. All the gold in the ladles: twenty shekels plus a hundred (120).

87 All the cattle for the *olah* (burnt offering): [a total of two] and ten [oxen there were]. Of rams there were twelve,
[and of lambs] [in their first year], two and ten, with their *minchah* (meal offering), and [also he-goats], two and ten, as a *chattat*.

88 [And as for all] [the cattle that were brought] | [for the offering] [of well-being] there were [four and twenty] bulls.
Of rams there were sixty, of he-goats—sixty, lambs in their first year—sixty. [So this] was the dedication of the altar, after they anointed it.

89 And when there came Moses into [the Tent of Meeting] to speak with God, he would hear the voice being [spoken to him]
[from above] the covering that lies [over the Ark] of the Testimony, from between the [two cherubs].

[end aliyah] [Thus spoke God] [in this way to him].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gershesh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gershesh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
⏟Renew our days⏟	⏟She weeps bitterly⏟	⏟a fire-offering to God⏟

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
 Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
 Everett Fox, ‘The Five Books of Moses’ (1997)
 The Stone Edition ‘Tanach’ (1996)
 JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
 Robert Alter, ‘The Five Books of Moses’ (2004)
 Commentaries in the ‘Anchor Bible’ series
 Rotherham, The Emphasized Bible (1902)
 The Jerusalem Bible (1966) (also my source for topic headings)
 The New King James Bible (1982)